

*GOD seen in the Mount ; or, Israel's
Deliverance, and their Enemies De-
struction :*

A
S E R M O N

Preach'd at the

Merchants Lecture

I N

PINNERS-HALL

I N

BROAD-STREET.

May the 22d. 1722.

By MATTHEW CLARKE. *K*

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God for his power; or, last
of the world, and their enemies.

SEE A MON



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MDCCLXXII.



EXODUS xv. 9, 10, 11.

The enemy said, I will pursue, I will overtake, I will divide the spoil: my lust shall be satisfied upon them, I will draw my sword, my hand shall destroy them.

Thou didst blow with thy wind, the sea covered them: They sank as lead in the mighty waters.

Who is like unto thee, O LORD, amongst the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?



THE works of the Lord, as the Psalmist observes, are great and sought out by those that have pleasure in them. I shall therefore now turn aside for a while, to behold those dispensations of providence, which manifest the goodness of God in preventing that mischief, which man had wickedness enough to

contrive. And this I propose to do, in opening that passage of scripture, I have now read to you. The words are a part of *Moses's* song of triumph, after an amazing deliverance, from a danger out of which they cou'd see no way of escape. In them he personates the *Egyptians*, and gives a most elegant representation of their thoughts and purposes. This is their project and they are full of it. Having laid the scheme, they send out their thoughts to forestall their contentments, and feed themselves with the pleasures of a victory, before they engage in the conflict.

I HAVE often in my own thoughts compar'd the spirit and temper of our enemies, ever since the *Reformation*, especially since the *Revolution*, to that which is described in these words, and therefore judg'd them a very proper subject for my design.

THE *Enemy said*, That is *Pharaoh* and his courtiers, indeed all his people; then the avow'd enemies of God's *Israel*. They said within themselves; they said to one another, they said it with one voice, and with one consent, they went into the design as one man, and therefore its expressed in the singular number; this was the language, one and all, of their hearts, their mouths

mouths and actions, *I will pursue, I will overtake, I will divide the spoil?* But they knew not the thoughts of the LORD, neither understood they his counsel, *They say they will pursue and overtake, and divide the spoil, but GOD says, They shall not touch a hair of their heads. They aim'd at Israel's ruin; but GOD intended theirs, Thou didst blow with thy wind, the sea covered them; they sank as lead in the mighty waters, which puts a song of praise into his peoples mouths, Who is like thee, O Lord among the Gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?* In the words we may consider,

I. THE enemies resolution and design.
And.

II. THEIR defeat. After which,

III. I SHALL make a particular application and improvement of both.

I. THEN we are to consider the enemies resolution and design, contain'd in those words: *I will pursue, I will overtake, I will divide the spoil, my lust shall be satisfied upon them, &c.* A resolution that speaks

First,

First, THEIR *restlessness* and *impatience*, *Israel* that had been a burdensome stone to the *Egyptians*, was now remov'd out of their border, and had left 'em in the peaceable possession of their own country; *Pharaoh* enjoy'd his crown and kingdom, his great men shar'd the honours, the riches, and pleasures of a court amongst 'em. *Moses* turn'd his back upon all these: And could they not then tarry at home and be quiet? Who gave them any disturbance?

BUT all this does not satisfy 'em; they can't be easy with their own possessions, unless they may have their will upon a people they hate, and would destroy. As *Haman* confess'd to his own reproach, and the eternal disgrace of this world, after he had reckon'd up more than enough to satisfy any reasonable man, *All this avail-eth me nothing, so long as I see Mordecai sit at the King's gate*, *Esther* v. 13. One bitter ingredient spoil'd the pleasure of all his enjoyments; he had no comfort in his life, his family, his estate and honours, so long as *Mordecai* had a place in the king's gate, this one life made his a very restless and uneasy one, in the greatest affluence of this world's goods, and therefore he resolves to be his death. So all that the *Egyptians* possess'd, avail'd 'em nothing

thing, so long as *Israel* was not in their hands, and they had not power as formerly to oppress them. Nor can they have any rest till they have fetch'd 'em back, that may make them serve with rigor, and embitter their lives with hard bondage.

THUS restless and uneasy are our enemies; tho' they do, or might, peaceably enjoy all that can reasonably be desir'd to make men happy. They are in no trouble, but what they bring upon themselves; they might sit down in quiet under their own vines and figtrees, having none to make 'em afraid. But all they do or might enjoy avails 'em nothing, whilst the KING sits on the throne; and unless an idol of no body knows who's making be set up in his room: Unless the government be overturn'd, and they have power in their hands to oppress others, and bring them under persecution by having laws enacted, or let loose against them that are the quiet in the land: These are like the troubled sea, that cannot rest: They must and will be in motion, tho' they meddle to their own hurt. Turbulent spirits, like wind pent up in some subterraneous cavities, that will never be quiet till they have vented themselves in some mischievous design. So long as they see the KING on the throne,
and

and the men they don't like in power ; so long as others enjoy their liberty, and their hands are ty'd up that they cannot devour the men more righteous than themselves, all they enjoy avails them nothing, and therefore they say, They will pursue, that's their resolution, nothing shall hinder them ; they will not tamely give up their cause, nor suffer us peaceably to enjoy, what our GOD has so mercifully, indeed miraculously given us ; and therefore are continually devising some mischief or other, and endeavouring to disturb our peace by invasions from abroad, or insurrections at home ; They will pursue, tho' it would be good advice, could they take it, *Tarry at home ; Why shouldst thou meddle to thine own hurt ?* for this resolution.

Secondly, SPEAKS their *madness* and *infatuation*. *The enemy said, I will pursue ;* and this a People in whose favour God had so often, and so signally declar'd himself, for whose deliverance he had wrought so many miracles, for whose sake he had inflicted on them so many plagues, this people they will pursue ! There had been the plainest indications of God's purpose with respect unto 'em, that he would have them releas'd, and they should no longer be held under bondage, he had commanded *Pharaoh* to let them go once and again plagu'd

plagu'd him and his people many a time for refusing it, and at last forc'd them to dismiss 'em by a mighty hand and an out-stretch'd arm: Now one would have thought their former plagues should have been a warning to them; that it must be obvious to *Pharaoh* and his people, they did but burn their fingers, whenever they meddled with *Israel*, and it was better for them now to desist; one would think they should have concluded *before* it was too late, as they did when it was so, *The LORD fights for this people, and against us*; and in effect bids us, let them alone, meddling with them will be to our own hurt; we have begun to fall before them already, and if *GOD* be on their side, we shall not be able to prevail against them, but must surely fall before them, (*Esther* i. 13.) therefore let us pursue them no longer; but the things of their peace were hid from their eyes, and their heart hardened to their own ruin; their rage and malice makes them daring and inconsiderate, so that they hasted to the snare tho' it was spread in their sight. This shews their infatuation! It was downright frenzy! A perfect deliracy! What! will they fight against *GOD*! Are they stronger than he? Han't he already made them smart for refusing to let them go; and when he has forc'd his people out

of their hands, will he suffer their enemies to *recover* them? Madness itself thus to go against all the intimations of providence; and fight against a people on whose side God had so evidently declar'd himself. But whom God intends to destroy, he first infatuates.

I Wou'd not exasperate; but cannot help saying, our enemies seem to be under such an infatuation. God has many a time taken off their chariot-wheels, and made them drive heavily on; yet don't they acknowledge so much as even the hardned Egyptians did at last, *God fights for them; let us therefore fly from them and pursue them no farther.* No: How many disappointments soever they have met with, still they harden themselves, and hope to succeed at last. They will pursue, though there are evident tokens that God fights against them, and tho' all former attempts have been baffl'd they hope the next will succeed better. Which brings us to observe.

Thirdly, THEIR vain confidence and presumption. The enemy said, I will pursue; and not only so; but, I will overtake, and overcome, I will divide the spoil; my lust shall be satisfied upon them; my hand shall destroy them. What insolence and

and pride is here ! How do they vaunt themselves before hand ! They resolve to pursue ; and don't doubt but they shall overtake ; and when they overtake, are as sure to overcome ; so sure they are of the prey, that they have already in their thoughts divided it among themselves. Thus they promise themselves the victory, before they begin the battle ; and boast at putting on the harness, which only belongs to him, that puts it off. So confident they are, that they shall carry all before 'em. Thus our enemies please themselves with the hopes of success, and don't doubt, but as they have always pursued they shall at last overtake ; and one time or other find a favourable juncture, as the *Egyptians* thought now presented itself to them ; when *Israel* was hemm'd in on every side, so that there was no way of escape, but they must unavoidably fall into their hands ; and then their lust shou'd be satisfied upon them, which leads us to observe,

Fourthly, THEIR malice and cruelty. *The enemy said, I will pursue ; I will overtake, I will divide the spoil, I will draw forth my sword, my lust shall be satisfied on them, my hand shall destroy them.* Thus the enemy rag'd, and foam'd with revenge. They

breath nothing but slaughter, and death. I'll kill, I'll consume, I'll exterminate, I'll fill my soul with them; *my lust shall be satisfied upon them*; their lust of *covetousness* in *seizing* their goods; and of *revenge* in *spilling* their blood. Nothing wou'd satisfy their eager appetite, but the blood of the *Israelites*; therefore they said, I'll draw forth my sword, and sheath it in their bowels, then shall my lust be satisfied: This will please me at the heart: There is nothing sweeter than revenge; that is a craving-lust, and to have this satisfied is like food to the stomach. Cursed be their rage for it was cruel! They talk of nothing less than killing, slaying, destroying, seizing and dividing the prey; embruing their hands in the blood of those they hate, and this will satisfy them.

AND has not this been the secret thought indeed the open language of our enemies? Han't they vow'd revenge, and when this is taken, said, they shall be satisfied? Let their own consciences speak whether, this be not so. Have they not said in effect, I will pursue and overtake, and when I do so, I'll seize the prey, divide the spoil, draw out my sword, wreak my malice, and be reveng'd on 'em at last for all the disappointments we have met with. They have large accounts for the time they have been kept

out

out of what they call their right; and will make others pay the reckoning at last, when their charge and loss shall be fully re-imbursed. They thirst for blood; a good draught of this will satisfy their lust and quench their thirst. Barbarous lust and cruel to which only a full cup of blood wou'd be a pleasant draught. Once more this language and resolution.

Fifthly, SPEAKS their profaneness and impiety. *I will pursue, I will overtake, I will divide the spoil, my lust shall be satisfied upon them; I will draw forth my sword, my hand shall destroy them; or, I will repossess them?* What an impious and prophane rant is here! Not a word of GOD in all this. No thought of him, or of the changes of providence! Here's no such reservation as that; If the LORD will; tho' some of the *Heathens* by the light of nature saw a need to begin with GOD, as appears from their *à force principium*, *ἐκ θεοῦ ἐθέλον* and *οὐκ ἐθέλον*, used in the beginning of their undertakings. No! But I will pursue, whether GOD wou'd have me or no, and without asking counsel at his mouth: Nay, against the plainest indications, that this wou'd be displeasing to him; and tho' he in effect had told them, it wou'd be meddling to their hurt and they had better tarry at home. And not only so,

so, but when they pursue, they will overtake, and they will overcome; they will pursue; whether GOD gives them leave, and they will overtake whether he gives them power. Here's no thought of a superior force to curb their insolence. They promise themselves success in their designs, without fearing any controul of providence. Whereas every man ought to say, *if the Lord will, I shall live and do this or that*; they foam out their rage, and say they will do this or that, whether GOD will or no. *I will pursue, I will overtake, I will divide the spoil, my lust shall be satisfied upon them, I will draw my sword, my hand shall destroy them,* all this whether GOD will or no; our hand is high, we will do all this, *without the LORD and even against him.* Heaven itself, shou'd not controul them; an impious resolution! Full of Atheism, and a profane contempt of GOD, and his power, and no wonder it met with the success it did, for the proudest amongst the living shall know, *That the Most High rules amongst the children of men*; and verily there is a GOD that judges in the earth, and can cross the projects of the most ambitious and aspiring; as he actually did here. For says *Moses, Thou didst blow with thy wind, the sea covered them*;

them, they sank as lead in the mighty waters,
 &c. which brings us to consider,

II. **THEIR** defeat, where we may observe, the entireness; the author, and the acknowledgments of a thankful people to God for it.

First, THE defeat was absolute and entire. *The sea covered them, they sank as lead in the mighty waters.* Great resolutions against God, meet with great disappointments. These mighty boasters in a very little time, are become breathless carcases. *Israel* soon saw them dead upon the sea-shore; they that had been the terror of the mighty in the land of the living, are now gone down to the pit, not so much as one of them remaining alive. *They* intended one thing, and God another; for man designs, but the execution depends entirely upon the will and pleasure of heaven. The prey slip'd thro' their fingers, when they were just ready to grasp it. They did pursue; that they might do; God permits them to do it: But they never could overtake, and therefore did not divide the spoil, nor satisfy their lust; No! that they never shall do. Here God interposes and stops them in their career, the sea quench'd the fire
 of

of their rage and sup'd up all their hopes; so that where they expected victory they found a grave. *They sank as lead into the mighty waters.* They did pursue but it was to their own hurt.

Secondly, WE have the author and cause of the defeat. What hindred their overtaking, when they did pursue? Nothing but the immediate hand of GOD. They acknowledge this was not owing to their vertue to their merit, wisdom, or arms, *Thou didst blow with thy wind, &c. Thy right-hand dash'd in pieces the enemy, y. 6. The Lord is become glorious in power; the horse and his rider hath be thrown into the sea. The Lord caused the sea to go back by a strong east-wind; and made the sea dry land; He transform'd the liquid element into walls of brass, and made that a walk to his people, which when return'd to its course proved a grave to their enemies?* For they assaying to follow after were drowned, *Thus the Lord saved Israel that day out of the hands of the Egyptians.* So dear were they to him, that rather than one hair of their heads should perish, he'll sink the flower of a whole nation to the bottom of the sea. *Fear not, says the LORD, that created thee, O Jacob, and he that form'd thee, O Israel, I have called thee by thy name, thou art mine, I gave Egypt for thy ransom, I*
will

will give men for thee, and people for thy life. Isaiah xliii. 1, 3, 4. He values not whole nations for the security of his people. Egypt is laid waste by one plague after another, their first born slain, and their whole host buried in the sea to force a way for Israel into the promised land : For precious are his people in his sight : Now of all this we have,

Thirdly, THE peoples grateful acknowledgments to GOD. *Who is like thee, O LORD, among the gods ? Who is like thee, glorious in holiness, fearful in praises, doing wonders ?* They give GOD the glory of this deliverance, as a Being of matchless perfections ! *Who is like thee, O LORD, among the gods ?* Egypt is full of them ; but which of 'em is to be compar'd with thee ? Let them stand forth and make the competition if they are able. There is no God like unto Him, whose perfections are infinite, and therefore transcendent, and incomparable. Here's the purest praise, and the highest expression of humble adoration, and thankfulness. And as they acknowledge him to be a Being of matchless perfection in general, so they adore him for his holiness in particular : *Thou art glorious in holiness.* That's his chief glory and excellency. This appear'd in the destruction of Pharaoh, and in the deliverance of his people. *Righteous*

art thou, O LORD, because thou hast thus judg'd. His justice is unblemish'd in striking thro' his enemies in this day of his wrath, when their wickedness had made them ripe for ruin. None but must subscribe to his righteousness in crushing them without mercy, who had no mixture of compassion towards his people. They acknowledge also, that he is *fearful in praises*. Awful and tremendous in the very things for which he is to be praised. What's joyful to his people, is dreadful in itself, and terrible to his enemies. The very deliverance is fearful, being accompany'd with the destruction of so many thousand souls, and that in such an awful and unheard of manner. He answers his people this way, by terrible things in righteousness. When he appears glorious in their salvation, he is no less terrible in the destruction of their enemies. He is therefore to be praised with humble awe and reverence.

So fearful was God in this deliverance, that it struck a terror into the minds of distant nations, upon whose confines *Israel* was to march, who bore them no good-will, and might be jealous of their number, and without such a remarkable appearance of providence would have been ready enough to have confederated against them, in hopes

to finger some of the prey. The people shall hear and be afraid, sorrow shall take hold of the inhabitants of Palestina, then the Dukes of Edom shall be amazed, the mighty men of Moab, trembling shall take hold upon them, all the inhabitants of Canaan shall melt away; fear and dread shall fall upon them, by the greatness of thine arm they shall be still as a stone, till thy people pass over, ver. 14, 15, 16. This deliverance would terrify their enemies, and quite dishearten them; they must conclude its in vain to fight against a people, in whose favour God had so visibly declar'd himself. And such an effect we may hope the various appearances of God in our behalf, may have upon some of our neighbours, they may fear and be afraid, and made still as a stone, that might perhaps have been willing to do us a mischief, if they had but a fair opportunity. Again,

THEY acknowledge God's *doing wonders*; things far above the power, and out of the common course of nature. The *dividing* a sea at one time, and then bringing it back to its former course again, carrying his people thro' it, and burying their enemies in it: These are wonders of power, of grace and mercy to a people altogether unworthy of so great a deliverance, for which he is therefore humbly to be ador'd.

III. I proceed now to the application.
And,

1st, *Inf.* It appears from hence that the enemies of God's Israel are cruel and bloody. Here's nothing breathed but slaughter and death. They will pursue, they will overtake, they will divide the spoil, their lust shall be satisfy'd upon them, they will draw out the sword, their hand shall destroy them. The old Serpent was a murderer from the beginning, and endeavours to shape men into the same form with himself; and infuse into them the same principles of malice and cruelty, that act him in all his designs against the souls of men: Hence it is, the *blood-thirsty hate the upright*, Psal. xxix. 10. and that with a *cruel hatred*, as David's enemies hated him, Psal. xxv. 19. To such a degree is their malice carry'd, that the *tender-mercies of the wicked, are cruel*, Isa. xii. 10. The very natural compassion in them as men is lost; and what would have pass'd for compassion is cruel. Such is their rage, they would root out the very foundation of Israel, and not suffer their name to be had in remembrance. Well may we therefore make David's prayer, a part of our

brother's town,

own, Deliver me from the workers of iniquity,
and save me from bloody men, Psal. lix. 2.

2d Inf. THESE cruel blood-thirsty enemies, are oftentimes nearest to destruction, when they are most elevated with hopes of success. Pharaoh thought himself sure of the prey, and is confident of the victory; Israel cry'd out, They were undone, and gave themselves up for a lost people; and then was GOD just bringing on the destruction of the one, and the salvation of the other. *Then thou didst blow with thy wind, and the sea covered them. Pride goes before destruction; and an haughty spirit before a fall.* Many times men are most insolent and haughty before their destruction, When the faith of GOD's people has been the lowest, their deliverance has been at the door; for at evening-time it shall be light; and when the confidence of his enemies have been at the highest, their ruin has been just at hand. This makes their ruin the more remarkable in itself; most glorious to the Author of it; and most grievous to the subjects of it; for the higher their confidence, the greater the disappointment; and the greater the disappointment, the greater the vexation.

3d Inf. GOD's designs are oft-times very remote from the apprehensions both of his people and their enemies, which afterwards he makes appear to the greater confusion of the one, and comfort of the other. When GOD brings his people into toils, he is but laying a snare for their enemies. Israel at this time was brought into the utmost streights, and this by the direction of GOD himself; *Speak to the children of Israel that they turn, and encamp before Pihahiroth, between Migdol and Baalzephon, Exod. xiv. 1, 3.* Pharaoh hereupon concludes he has them fast, they are caught in a net, entangled in the land, the wilderness has shut them in, now they are ensnar'd, and there's no escape. The Israelites cry out of this conduct, as that which at once throws them into the mouth of their enemies, and puts them beyond the possibility of an escape. So it seem'd to them both at first; but GOD's real intentions were very different from the apprehensions of either of them; what he was doing they knew not yet, but should know hereafter; the event would soon interpret the providence, and unfold the riddle. GOD feeds the pride and malice of Pharaoh by this method, to ripen him
for

for ruin. This makes him the more secure and resolute; it harden'd his heart, and push'd him on to his own destruction. What he thought was a snare to *Israel*, was only a trap for himself. God laid an ambush against him, and when the time comes for him to work, rises up out of his place, and surprizes him with destruction, where he expected nothing but success.

AND who knows but GOD may have suffer'd those things to fall out here at home which have created that uneasiness and discontent which is so visible in the minds of men; that have alienated so many to such a degree from the very government itself, and rais'd such unhappy feuds and contentions among ourselves, to make our enemies the more secure and confident; and tempt them to some daring enterprize, judging that a favourable opportunity to put it in execution, when men are thus chafed in their minds; tho' in the end it may be turn'd to their own confusion; and GOD may get himself honour on them, as he did on *Pharaoh*.

4th. Inf. GOD delights to humble the proud, and takes a pleasure in abasing those, that exalt themselves. Pharaoh that impiously declared

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he knew not the LORD, nor would he obey his voice to let Israel go; *Exod. v. 2.* shall be forc'd at last by repeated plagues to answer the Summons. Proud *Pharaoh* that boasted with such insolence he would not let them go, and when he had let them go, that he wou'd recover his prey, and either destroy or repossess them, without asking GOD's leave, He shall be made to know there's a GOD in the heavens that ruleth over all, and wherein he deals the most proudly he will be above him. GOD is tender of his honour in this point, and usually frustrates proud men, that conceive unlimited purposes, and boast how they will execute them, without any thought of those bounds which he prescribes them. He stands upon his honour and loves to attack those that equal themselves with him. He looks upon these proud men and abases them, with the utmost degree of contempt as he did *Pharaoh* and all his grandees; they lye heaps upon heaps, as dung upon the face of the earth; so that the beasts and birds of prey are called upon to eat the flesh of captains and mighty men. Now GOD got himself honour in humbling this proud dust and ashes, that thus exalted itself against him.

This

This is Pharaoh and all his multitude ! Come see the man that deified himself ; defied his maker, and was the terror of his people ; he is gone down to the pit ; and lies buried in the deep as a perpetual monument of GOD's justice. For he has purposed in himself to stain the pride of all glory, and bring into contempt the honourable of the earth, Isa. xxiii. 9. When Rabshakah, in the most insolent and daring language blasphemed the living GOD ; Exalted his voice and lifted up his eye, on high against the holy one of Israel, boasting that he wou'd do to Jerusalem, as he had done to other Cities, then GOD puts a hook into his nose and a bridle into his lips, and in one night smote an hundred fourscore and five thousand of his men, Isai. xxxvii. 23, 29, 36. When Herod receives the title of a god, given him by the acclamations of a flattering people, in an instant he is made a banquet for worms. Let GOD alone to deal with proud men ; he takes that work into his own hands and will do it effectually.

5th Inf. GOD oftentimes pays his enemies in their own coin, and the same measure they mete to others, he measures to them again. Pha-

Pharaoh had given commandment to kill all the sons of the *Israelites* as soon as born; and this not taking effect, he gives express orders to all his people, to cast every son that is born into the river, and drown him, *Exod. i. 22.* and now the righteous GOD pays him home in his own kind. He reveng'd upon the *Egyptians* the blood of those innocents, whom they had drowned; *Pharaoh* and all his host are drowned in the sea. GOD throws off all tenderness; they wou'd shew no mercy, and shall find none: His bowels are silent; the sum is now repaid with interest and recompenc'd double, *men* for *children*, full grown *Egyptians* for new born *Israelites*; and herein the LORD is righteous.

SUCH acts of justice will GOD shew in the final destruction of *Babylon*. Her sins its said reach'd up to heaven, and GOD remembred her iniquity; and gives out a commission to the executioners of his wrath to this effect, *Reward her even as she rewarded you, and double unto her double; according to her works; in the cup which she hath filled, fill to her double, Rev. xviii. 5, 6.* For this retaliation they give glory to GOD, saying, *Thou art righteous, O LORD, which art*
and

and wast; and shalt be, because thou hast thus judged: For they have shed the blood of the saints and prophets, and thou hast given them blood to drink; for they are worthy: They thirst for blood, and made themselves drunk with the blood of the saints and with the blood of the martyrs of JESUS, Rev. xvii. 6. Then give them blood to drink, for they are worthy. Nec lex est justior ulla. — Even so LORD GOD Almighty true and righteous are thy judgments, Rev. xvi. 7.

6th Inf. GOD can destroy his enemies and deliver his people, with the greatest ease. It is no pain to him to rout a whole host of Egyptians in an instant. He did but blow with his wind and the sea cover'd them at once. The enemy boasted what he wou'd do; I will pursue, I will overtake: They talk big; and without GOD its all but talk; but GOD can as easily act as resolve, and do as say. He does but *breath*; he does but *look*, and they are undone. He darts out beams of life and death from his eyes. He looks upon his people, and comforts them; he look'd upon the Egyptians, and troubled them. Exod. xiv. 24. He saves his people, as he created the world, by a word; for he commands deliverances for

em. He does but speak, and it is done! He distresses his enemies by a look. He look'd the *Egyptian* host into disorder, and their chariot-wheels out of motion. The *breath* of his mouth, a look with his eye, is all that's needful to destroy the most powerful enemies he has in the world.

7th Inf. GOD loves to manifest this power in delivering his people when they are brought into the greatest extremities. He delights to be seen in the mount, at the grave, to have his way in the sea, and his path in deep waters. Mercy is never so sweet as when it is seasonable, and never so seasonable as in the very turning critical point. *Israel's* destruction seem'd inevitable before Heaven stirr'd for their relief. They had a raging sea before them, a more raging enemy behind them, they themselves were disarm'd, and seem'd to lie wholly at the mercy of their enemies, then did GOD blow with his wind. These streights of the church, are their enemies hopes, but GOD's opportunities: *For in the mount of the LORD it shall be seen.* It's no rare thing to see deliverances usher'd in by some amazing distress.

He

HE then that sits in the heavens shall laugh at his enemies, the LORD shall have them in derision; when they take counsel together against him and his anointed, he knows they imagine a vain thing. Such a plot we are sure there is; but let who will be in this plot, great men, statesmen, politicians; let what will be the alliance, how deep and strong soever the confederacy, he knows its all a vain attempt. He is in the heavens and overlooks all they do, they never dig so deep as to hide a design from the sight of his eye; nor enter into a conspiracy so strong that it can't be broke by the power of his arm.

SUCH discoveries GOD has made, such deliverances he has wrought for us, and hitherto tho' the enemy would pursue, he has not suffer'd 'em to overtake; but stop'd 'em in their course, taken off their chariot-wheels, and caus'd 'em to drive heavily on. He blows with his wind, and blasts all their projects. So that they conceive mischief, and bring forth iniquity. They hatch cockatrice eggs, and weave the spider's web. Their webs have not yet become garments; neither have they covered themselves with their work. They have sown the wind, and reaped the whirlwind. The pit they digg'd for others, they

they are fallen into themselves. The *wicked are snared in the works of their own hands.* *Higgaion Selah.* Psal. ix. 16. This is not a thing to be laugh'd at, but to be carefully observ'd and meditated upon. Its true, many make a jest of these things; its no wonder *they* do so, whose interest it is to have us believe nothing of their designs till they have given the blow, that shall effectually convince us, but when it is too late. Let not us then joyn in the common cry, and make a jest of our enemies plots. It can sure be no body's interest to do so, but theirs that either are in the design, or well-wishers to it, and would gladly have it succeed. If our enemies can persuade us to make a jest of their plots, I am afraid they'l at last make a jest of us. There's reason to apprehend the late design was more deeply laid than we are aware of; when things are laid together and consider'd one with another we may come to understand the meaning of what before we took little notice of, and conclude, That those many insolent and daring ballads sung about our streets, reflecting in the most scandalous manner upon the KING and government. That those treasonable and seditious libels every day
spawn'd

spawn'd among us, were not merely for the sake of a little profit ; but intended to prepare the minds of ignorant people for what men of design were contriving against us ; and that the rude mobbs hir'd and excited to raise tumults and riots, were only some light horse sent out to skirmish in order to bring on the main battle : And that the word put into their mouths, which became so general a cry throughout the nation, like that of *Edom* in the day of *Jerusalem*, *Raze it, raze it, down with it, down with it, to the ground*, was but a part of this plot, [or a *Prælude* to the execution of it.

AND there are *three* things it may not be improper a little to consider upon this occasion.

First, WHAT might at this time more especially give our enemies encouragement to enter into fresh designs against us, and contrive our ruin. And in the general, That uneasiness and discontent, those murmurings and complaints every where seen and heard were things doubtless that might prompt them hereunto, as what gave them a fair handle, and of which they hoped to make their advantage. There
happen'd

happen'd a strange concurrence of circumstances to occasion these discontents. Among others one was the sudden loss of mens estates, and the ruin thereby of so many families; the diminution of our public credit, and trade, through the wicked management of a fatal scheme. Under such circumstances as these men are apt to speak and act very unlike themselves; to lay the reins in the neck of their passions, and break out into undecent reflections upon others, rather than smite upon their own breasts, and ask what they have done. The foolishness of man perverts his way, and when he meets with disappointments in it, his heart frets against the LORD. This they might easily perceive had wrought according to their hearts desire and created in the minds of many, not a bare indifferency towards the government, but to our reproach, too great a disaffection to it, and prepar'd men for any thing that wou'd gratify their revenge.

ANOTHER thing, That occasion'd our discontents, and gave a handle to our enemies; was the *Quarantine-Act*. This perhaps was not so well considered as it ought; but on the other hand was far from being a just cause of all that clamour which was then rais'd against the govern-

government. Things were too much aggravated and carried much farther than became us; our enemies had their end in it, and were not a little pleas'd to hear all the frightful stories told in conversation, and from the pulpit to work upon the passions of the people. This also wrought as the enemy would have it, who when men were thus chafed in their minds and exasperated against the real or supposed authors of their mischief, struck in with the humour, as favourable to their designs, and what they hoped to find their account in. To which we may add as almost a natural consequence of this, That we were crumbled into parties unhappily divided among ourselves, and ready to devour one another; grown cold to our former friends, and ready to throw ourselves into other hands. Of this also they doubtless expected to make their advantage, well knowing the use of their own Maxim, *Divide & Impera*. They that bite and devour one another, will be an easy prey to those, that wou'd devour them all.

ANOTHER thing to be considered is,

Secondly, WHAT might at this time administer occasion to our fears; and fill us with apprehensions of danger. And one

of the first things, that presents itself hereupon to the thoughts of every serious enquirer must be,

THE abounding of iniquity in the midst of us. Our aggravated sins and provocations; gross impiety and prophaneness, and an almost universal corruption of manners in the land. Our monstrous ingratitude to GOD and man; abuse of the greatest mercies; and ill returns for all former appearances. That wretched disposition in many to return into *Egypt*; the very spirit of this people, who for that reason, never entered the promis'd land but their carcases fell in the wilderness.

ANOTHER thing that may give us the alarm, is, Our woful degeneracy from the faith of the gospel. The vast spread of impious principles that strike at the foundation of religion; the contempt poured on divine mysteries; despite done to the SON and SPIRIT of GOD, &c.

To all which we may add, the great decay of real piety among us. The love of many waxes cold. Religion languishes and is even ready to expire. Our backslidings are as visible and apparent as they are gross and provcking. We have lost
our

over primitive zeal ; left our first love ; have a name to live but are dead. Keep up somewhat of the form of godliness, whilst the power of it is deny'd, &c. And are not all these things, sufficient to fill our minds with the most fearful apprehensions ? May not we expect God should ask, *Shall I not visit for these things ? Shall not my soul be avenged on such a nation as this ?* May not we justly fear those things at length will arm the ALMIGHTY'S hand against us, and provoke him to send down some dreadful judgment upon us ?

BUT at the same time, we are to consider.

Thirdly, WHAT may give ground to our hopes. And,

ONE thing is the very instance before us : What GOD did for this people. Many of them at this very time, were quarrelling with *Moses* for bringing them out of *Egypt* ; which was in effect to fly in the face of GOD himself, *Exod.* xiv. 11, 12.

BECAUSE they are embarrass'd, and press'd with some difficulties at present, they despise all their mercies, express a

fordid contempt of liberty, and prefer a servile bondage before it: And yet for this murmuring, unthankful, unbelieving people, did God work so great a salvation.

WE may also take encouragement from the many good and kind things God has done for us already. Had he been minded to have destroy'd us, and at last to give us into the hands of our enemies, *Sure he would not have shewed us such things as these*; Judges xiii. 23.

A N O T H E R thing from which we may also take some encouragement, is, the very rage and insolence of our enemies. *Israel was a nation void of counsel, nor had they, says God, any understanding in them; justice demands their destruction; their sins deserved it, and God seems to have determined it; I said I would scatter them into corners, I would make the remembrance of them to cease from among men. But mercy prevails for the sparing them; and from this consideration; I feared the wrath of the enemy, that their adversaries would behave themselves strangely, and say, Our hand is high, the LORD has not done this, Deut. xxxii. 26, 27, 28. Had it not been for this, provoking Israel had never shad' in so many*

many deliverances. We are then sometimes more beholden to our enemies insolence, than our own innocence. That there is amongst us also a far greater number of righteous men than would have saved the cities of *Sodom* and *Gomoraah*; a praying people that humble themselves for their own sins, sigh and cry for the abominations of others, would stand in the gap, and make up the hedge; is what gives us some hope. But above all, God's own name, his interest and glory, is what we are to have our expectations from. For this he has wrought hitherto, and tho' we had nothing else, this is still left us to hope in. They that tremble for the ark of God and his *Israel*, may comfort themselves with this: God will not suffer his holy name to be polluted. And since for the sake of this we are at present escaped from a late dangerous design, I would recommend to you these three things.

1st, LET GOD have our praise. *The enemy said, I will pursue.* They said it within themselves, to one another, to their confidants at home, to their confederates abroad; Now is the time, this is the opportunity,

portunity. Such vain hopes as these they have fed themselves with, from time to time, ever since the REVOLUTION. Now they will repossess us; at this time they shall certainly overtake us: But hitherto have they been disappointed: GOD has wrought for his own name, and let him have the glory: He that is the Author of our deliverance, should be the object of our praise.

2dly, LET our enemies have our pity. Our religion teaches us, not to render evil for evil; nor railing for railing; but contrariwise, to do good to them that hate us, to bless them that curse us, and pray for them that despitefully use us. 'Tis not their personal ruin, but their repentance and reformation we should rejoyce to see; that they may at length be convinced of their mistakes, and see their error; that they have been fighting against GOD; and are enemies to themselves and their country, and may therefore lay aside their mistaken principles, and return to that loyalty and obedience they owe to our rightful SOVEREIGN, and know their own happiness under so mild a government. Though if they continue obstinate and implacable,
we

we are no less concern'd to pray against their designs; That we may'nt be enslav'd and brought under popish superstition and bondage; but deliver'd out of their hands whose tender-mercies *we* shall be sure to find cruel.

2dly, LET the KING and Government have their due. *The things that are Cæsar's*, our SAVIOUR has commanded his disciples to *render unto Cæsar*. Our consciences are none of Cæsar's things; 'tis GOD's prerogative alone to make laws that shall bind them, and these must be rendred to GOD *as the things that are GOD's*. But notwithstanding this, the christian religion, is no enemy to civil government; on the contrary, it tells us, *We must be subject, not only for wrath but conscience sake. It is written, speak not evil of the ruler of thy people; curse not the king, no, not in thy thought.* Not that great men are not to hear of their faults; or public grievances are not to be complain'd of by proper persons in a decent manner, but we are forbid to despise dominions and speak evil of dignities. Let us then, render to the KING as supreme and magistrates under him, what is their due, according to the laws of GOD; and

and the laws of our country. Let the KING have our hearts and hands; our inward reverence, and outward assistance; murmurings do us no kindness, only encrease our burdens, and bind them the faster upon us. Let the KING also have our prayers; these the apostle exhorts to be made for all men; and *Particularly for kings, and all in authority*, 1 Tim. xi. 1, 2. Others load him with their *curses*, let us assist him with our *prayers*, that his person may be under a divine protection; and his counsels under a divine conduct. That his life may be prolong'd; his throne established, that the crown may flourish on his head, and his enemies be clothed with shame; that under him we may lead quiet and peaceable lives in all godliness and honesty, and that there may not be wanting one of his illustrious family to fill the throne, while sun and moon endures.

I SHALL now conclude, with observing but these two things.

(I.) THAT *this* deliverance was wrought and is recorded for the encouragement of the faith and hope of God's people in all

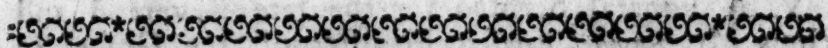
all ages. This destruction of Pharaoh was Israel's food to subsist on in all their marches to Canaan. *Thou brakest the head of Leviathan, and gavest him to be meat for the people inhabiting the wilderness,* Psal. lxxiv. 14. This, one would think should for ever stop the mouth of unbelief and despair, and silence all their fears. What is it after this God cannot do, and what is it we may hope he will not do for his people? Let us therefore hence learn to hope and trust in him in the greatest distresses. And,

(2.) THAT this song of *Moses* was typical of the Gospel triumphs of the church over all her enemies, and therefore we should learn from hence to give glory to the Lamb for all the deliverances wrought by him. For that on the Cross by his blood from the reign of sin; and for what he works on the throne by his power from all our outward enemies; and especially the man of sin. The church's song of triumph for CHRIST'S victory over that enemy is call'd the song of *Moses* and the Lamb, *Rev. xv. 3, 4.* The song of *Moses* was a type of theirs, and had an eye to this particular time, wherein they had a like occasion of praise that *Moses* had.

And it is observable, that the words which in this song of *Moses* are rendred in the present tense, are all in the future, on purpose, it *may* be to tell us, that it did not only look backward, to what G O D had done; but forward to something extraordinary which he should hereafter do for his church and people, and that this was composed and calculated for after-times, that it might be a pattern of celebrating some greater action; and particularly the pouring forth these plagues upon the antichristian world; between which there's a manifest parallel, and the H O L Y G H O S T therefore makes a comparison; *Israel* stood by and pass'd thro' the *Red-sea*; they that got the victory over the beast, stood on a sea of glass. There were timbrels made use of in the song of *Moses*; and these had harps in their hands. The same G O D that then did blow with his wind, so that they sank like lead in the mighty waters, consumes the man of sin by the spirit or breath of his mouth; For this victory of *Moses*, they sing, *Who is like thee, O L O R D, among the gods, who is like thee, glorious in holiness, fearful in praises, doing wonders?* And for this glorious conquest of the Lamb, they sing, (in which let us all joyn with heart and

and tongue) Great and marvellous are thy works, LORD GOD Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O LORD, and glorify thy name, for thou only art holy?

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